

Homerule Movement

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Should double space after each period.
The present day Homerule Movement, which is a political movement, grew out of the Congress of the Hawaiian People. It surfaced March of this year (1973), after having been underground for about a year. *3 articles must be about 1973 corey*

Fred Cachola, director of extension education for the Kamehameha Schools, is also interim State Chairman for this new group, which derives its name from the Homerule Party, the Hawaiian-dominated party which briefly controlled local government at the turn of the century.

The Homerule Movement is a concerted effort to get more ethnic Hawaiians informed, involved, and interested in political activity that has a direct effect on the destiny of their homeland, the state of Hawaii. The approaches, techniques, and operations involved in acting as a catalyst for the Hawaiian community were never designed as a third political party in competition with the Democrats or the Republicans. From the very beginning Homerule was an expression of concern essentially among 15-20 young Hawaiian men who were already involved in different levels of political activity and who were alarmed at the lack of other ethnic Hawaiians in those same areas. *and women*

Membership
Homerule members, numbering some 300+, come from a wide spectrum of economic and social levels throughout Hawaii. They range from the unemployed and those on welfare to the extremely rich and affluent. The makeup of the most active members, which include but 15 to 20 persons, are middle-class or lower middle-class; in terms of intellectual composition, membership ranges from those who have had elementary grade education only to others who have achieved stature in the university and academic worlds. The membership does not require any kind of socio-economic standing prior to participation. Homerule welcomes all who are interested in aligning themselves with the goals and objectives they have set forth.

The movement does however, have racial qualifications. To be a member one must be Hawaiian, ~~or have Hawaiian blood~~, since the movement has a Hawaiian ethnicity base.

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To actively incorporate more people, especially grass-levels people, the movement holds meetings in different areas, such as in Kailua, Kalihi, Waianae, Waikiki and Kapahulu. The public libraries are their best sources for these meetings, but require that they plan two months in advance.

Homerule has two meetings per month for their general membership, the first and third Tuesdays. There are two levels of decision-making involving the general membership, one is their attendance at meetings where decisions are being made, and the other through personal responses to surveys, questionnaires, and telephone contacts that are made with them.

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The structure of the Homerule Movement at this time follows the exact structure that now exists in the Democrat and Republican parties, i. e., precinct level, representative districts, senatorial districts, City and County, and Statewide. At the present time, since the majority of the members are on Oahu, the Board of Directors is made up of people representing different geographical areas on the island.

Homerule operates on a general form of consensus rather than voting. The last time they voted was for the election of officers and that was approximately a year ago. General membership participates in committees through assignment or voluntary participation. They are informed about the issues of the organization ~~again~~ through their newsletter, telephone contacts, and attendance at meetings and workshops.

As far as internal communications, the newsletter, E Ho'omalalama, is published once a month and distributed to all members. Homerule has also established a telephone tree that is utilized to supplement the newsletter by more personal contacts from their Board of Directors to the general membership in assigned geographical areas.

With public communications, the movement has deliberately set out to maintain a low profile in terms of the mass media. Their intent in this regard is to pick and choose those circumstances and conditions which will present the most positive impact on the general public. Therefore, they have been very selective in TV and newspaper coverages. They also have accepted invitations to speak with various organizations, classes at the UH colleges, and have conducted workshops where the general public was invited.

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The movement's resources come from membership dues, fund raising projects, and donations from various individuals throughout the State. Their human resources are voluntary services performed by membership and others in the community who express particular interest in a particular activity of the organization. Homerule does have a full-time person working at their office and receiving a nominal stipend for his services. *Grand Keoloke*

The major efforts mounted thus far are research, development and dissemination of political information which has a significant impact on critical issues affecting Hawaiians. In this effort, they have divided their membership into voluntary committees to investigate such areas as land, education, environment, economic development, and other critical issues affecting the State. #10

Their major concern at present is the 1974 elections. They have not at this time made any endorsements.

Part of the movement's activity is lobbying, monitoring legislation, introducing legislation, and also encouraging political candidates to run or discouraging others from running. *newspaper has no idea of time* #10

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The Homerule Movement has at this point inventoried all the bills (3,200 some odd bills), that were introduced in the last session, through a series of four workshops. They then divided them up into categories that fit their platform (such as land, housing, education, environment), picked out the ones they felt were worthy of implementation and went down that list to see how many were actually enacted, how they were changed in the process, and how many of those are actually going to be implemented as they saw it. They also went over those not implemented and looked at the reasons. Then on the other side is the voting profile. The organization looked over which legislature voted for what, who introduced what and who held it up. *Caplan* #10

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The Homerule Movement was also actively involved with the A.L.O.H.A. Telethon, as were many of the Hawaiian organizations.

At present, Homerule views itself primarily as an information gathering unit that is concerned mainly with the political scene (e.g. inventorying bills--see above). Since they are part of the Coalition Of Hawaiian Organizations, Homerule makes available the information gathered, to the other Hawaiian organizations within the coalition.

7 Like the other Hawaiian organizations, Homerule sees the plight of the Hawaiian people today, as being one not of their own making. Rather, they are victims. They are descendants of a people, whose culture worked on the principle of cooperation, and who were overwhelmed by a foreign culture that stressed competition. The result is that Hawaiians today are not competing successfully against other ethnic groups in politics, and in economic earnings. Homerules' whole thrust seems to be aimed at strengthening and increasing the political power of Hawaiians, and using that power as a key to correct the effects of the injustices done to the Hawaiian people.

The Homerule Movement is far from satisfied with their accomplishments thus far, and are in the midst of reorganizing themselves internally to increase their effectiveness in the future. As it stands now, Homerule will probably keep its' low profile image and continue to be an information gathering unit, but there are indications that they may become a politically active force in the 1974 election. How active, is probably still an issue that has to be decided by its' membership, and their decision will probably be based on how much of an impact they think they can make on that election.